1:Du Bois E-5 (1938-1939) 1944
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Lastly there is a Protestant missionary, whose task is largely administrative. Under him are the casually educated missionary teachers, called gurus, who have been drawn mostly from other islands and who establish the actual proselytizing contacts with the mountain people. It is they who give the rudimentary instruction in Malay and in the three R's furnished in the twenty-five schools scattered throughout the high country. Such a school was in existence from 1925 to 1931 in the village area to be discussed. Then the school disintegrated owing to the hostility of the people to new gurus who replaced the original one. After 1933 only wandering preachers passed through the area. Their influence was minimal since they had no command of the local language and scarcely twenty of the mountain boys understood Malay.

The material that follows in this volume is drawn from a group of mountain people at Atimelang in the Barawahing district. This community lies above the northwest coast in the radjahship of Alor proper. It is only about five and a half miles from the port of Kalabahi as a crow flies, but by trail it is some fifteen miles, which take six to eight hours to cover on foot.

It is native custom in Alor to locate villages on mountain spurs and crests. This formerly furnished some degree of safety in warfare, but it makes water a problem, since springs may be as many as several hundred feet below in the ravine. Villages are usually small; a large one seldom has more than one hundred and fifty inhabitants. Since the pacification of the island by the Netherlanders, there has been some pressure on the natives to move their villages into more accessible locations, preferably on level stretches near the main horse trails that have been built across the island for official use.

The Atimelang complex is such a transposed group. In 1918 the area was embroiled in Alor's most serious war of pacification, which grew out of the murder of the radjah. The government then insisted that the five villages constituting the Atimelang complex move down from the ridges to the floor of an enclosed valley, which gives the impression of being an old volcanic crater. The floor of the valley is at an altitude of some 2500 feet, and the surrounding crest of hills rises between 300 and 500 feet higher. Since in the tropics temperatures drop rapidly with altitude, the thermometer registers usually between 70 and 80 degrees Fahrenheit. During eighteen months of recordings the minimum temperature was 59 degrees and the maximum 86 degrees. The humidity, however, even when the rains are over, is surprisingly high, and during the dry months from June to October the unclad mountain people suffer appreciable discomfort from the cold.

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said, "Where were you?" I said, "Perhaps I was taking Maliemai's soul to heaven." The tumukun said, "It is lucky you came back. Maybe you have brought Maliemai's soul back with you?" I said, "If I had been wrong, they might have burned me; but I wasn't wrong, so they brought me back down." The tumukun said, "Tell me more." So I said, "People who are wrong are probably burned up. Many people saw others being burned." The tumukun said, "It is lucky you came back. Go sit quietly." So I went to my house and then I woke up. [159]

Perhaps I dreamed this because I haven't yet fed my familiar spirit carving. I dreamed of the things about which the native missionary talked. When he was here there was a lot of church, and maybe his words were true. Perhaps I dreamed the truth. [747]

I had another dream last night. My husband carried bamboo to build a house at Vi Natu [the site of the government camp]. I said, "That bamboo is no good." Likma said, "Let us build the house." Then Maugata [Hendrik, her 18-year-old son] came; he was thin. I pounded corn to feed him.

This means that Maugata will be sick. [What does carrying bamboo mean?] This means people will hit Likma with rattan switches. [Why?] Because he may not have enough money for next year's taxes. [Meaning of the house at the government camp?] If the taxes are unpaid many people are beaten there at the camp. [787] [448]

[At this point Tilapada turned to the interpreter and asked how many days her son had been in Kalabahi. The interpreter answered that he had been gone five days.]

When we swung on ropes, there was one for girls and one for boys. We girls fell off first and the boys would drop on top of us. [Giggles.] We fought and fought, boys against girls. We went home to cook and eat, but we returned again and again to play on the rope. A girl who was on the bottom of the pile cried and said her skull was split. We were frightened and tried to pick her up. When we spoke nicely to her, she revived. We then went home. [75]

When I was about eleven or twelve, Fuimai, who was already married, came to me. She said her husband wanted to sleep with her and so we had better go sleep in an empty field house. We went to dig sweet potatoes, which we ate raw. At dark Makalaka came and threatened us with a sword. He asked why we were alone at night. Fuimai answered that she didn't want to have intercourse with her husband and had called me to sleep there with her. Makalaka asked why she had brought a small child like me to an empty house to sleep. Fuimai said her hus-